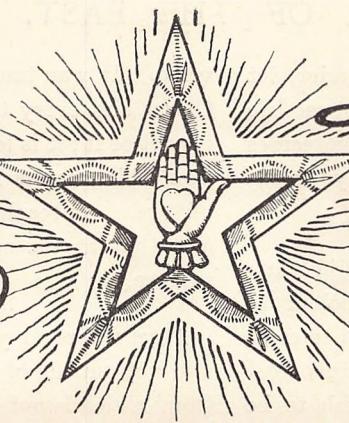


STAR OF THE EAST



A Journal issued monthly for liberal thought, the help of self and others by the practice of concentration of mind ; in Unity with the Universal Soul.

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The Gospel of the Universe.

In our last issue we tried to learn how we can be one with God, not only in theory but in practice, and in this issue we shall see that we are not only one with God on certain occasions, when we think we are good, but it is so at all times, no matter in what frame of mind we find ourselves. As God is Universal, the teachings of Him to man must be likewise.

As soon as we can see that there is but one God, and one soul expression of Him, we shall cease to draw lines between races and things, but we will come closer to one or the other in order to better know ourselves and all that of which we are part. As God is unchangeable, so are His laws, and when it says that the whole human race is one brotherhood, it does not mean that some are better (in the estimation of God) than others, and whatever way each race has for its progress is but a different expression of the soul who is seeking light. You, my reader, who is bound under the yoke of prejudice, the first and most important lesson you must learn is never to judge anyone until you have first considered that all are different, and must express different one from the other. We must become free.

There are thousands who are trying to advance by the studies of various books and lessons of different teachers, but they do not advance because they hold on to the things which are obstacles in the path for higher understanding ; they find fault with the Churches, with liberal bodies of people, with their neighbors, and, in fact, with almost everything except that narrowness in which they live, and they feel that none is as right as themselves. Such must be laid aside, and you must become freed from all this and find out that all those with whom you find fault are your brothers. They are part of you, life of your life and soul of your soul, and that by criticising them you condemn yourself, and in this wise you stay in your own way, and no matter how much you study you will never know anything, as freedom and tolerance is the only way by which we can know God and ourselves.

The liberal criticise him who is as yet orthodox, and the orthodox criticise the liberal ; the meat eater finds fault with him who does not eat meat, and the vegetarian finds fault with the meat eater, and so on, until we find everyone on the "warpath" against the other, and under such conditions there can never be any understanding gained by either one or the other ; and the whole human race is turned against one another until there is no more love or kindness to be seen and one stands in the way of the other, and the whole race is going downwards to retrogression.

When a people have ceased to be united, there is nothing but hopeless understanding, and it will lead to defeat and darkness, and under all this God is the power within, prompting us to live in peace and go onward to higher understanding about our real selves as Divine beings.

All Creeds, which have been and are, have their work to do, just as much as that of liberality, and all have their ultimate salvation to work out ; but as we are yet so wanting in understanding we cannot see it, and because we cannot see it, we condemn those who do not think as we do, and we try to force those out of our midst who do not live and act as we would want them to.

Can you not see how narrow humanity is at this time ? Cannot your better self tell you that we are indeed in need of understanding ? If all souls have to become unfolded in accordance to the same law, how can we hinder them, and what right have we to deny those to learn our ways who come amongst us for such knowledge ? Awake, my brother, and rub the sleep out of your eyes which has hindered you to know for such a long time, and your soul will become more free, and life will become far more beautiful to you than you have ever seen it before.

The Gospel of the Universe is just, it is free, it is love ; its promises are for all ; its law is for all, without distinction as to race or color ; what it gives one, it gives the other, and its commandments are for all ; there is no favor to anyone, but absolute justice, and no matter how much we think that we are more favored by God than the other, we will find later that God is a just God, a loving God, and because the o'd teachings has presented

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Him to be partial He is not such ; and, my reader, let not your prejudices blind you so that you cannot see life such as it is, but cast aside all that which the senses places in your path which is a hindrance for your enlightenment.

The VEDANTA Philosophy teaches that all the various methods which the different religions use belong to the Universal system of evolution, and is needed to complete the whole ; and it also teaches that we must deal with one another on the same plane as we wish to be dealt with.

The VEDANTA Philosophy, being the oldest of the Indian philosophies, shows us that all limitations which we make are not real, but in the mind of man only, and as soon as we can go beyond the senses we will see that it is so. SWAMI VIVEKANANDA, the greatest teacher of VEDANTA that has ever been in the Western world, says on the subject : "VEDANTA is as the Universe ; it teaches us to seek neither good nor bad, but to know that all things comes from the self, and it is in everything ; it means to deny the external as the real ; it teaches us that God is in Heaven, in hell, and everywhere ; that God is in death, and God is in life, and that earth itself is a symbol of the Lord. When man has arrived to the perception of the VEDANTA, it being an universal gospel, he has become free."

He says on another occasion : "You are of God, and in God, and you cannot go away or hide yourself from God ; but such as you make God in your own mind, such He will be to you, when you can send out love to all men and animals and things in the East and West, South and North, than you have unfolded the true personality of the self within you, as you no longer see only this, or that, yourself, and those who think as you do. When you recognise death you are in gloom ; in poverty you are in poverty ; when you look for sickness you are in it ; and in limitation you are confined, and you cannot have the happiness of which there is such possibility within you."

This is the Gospel which every teacher in every age has taught, and there is no other, no less, no better, or more. Friends, we will have to come to this, know it, live it, and only as we live it we shall have the happiness which every human soul is seeking whether the senses of man understand it or not ; we will then learn the truth that every human being is our brother and what is ours is his, and that we have no right from an universal standpoint to deny our fellowmen the privileges which we have, because they belong to them as they belong to us, and the law demands that we divide them between mankind. As things are now, man has made them, and this is the reason why they are not revealing the will of God so that we can see it, and unbeknown to us we assume responsibility which we will have to face at some time or another when we condemn those who do not suit our fancy.

We have seen that Freedom is the Gospel of the Uni-

verse. It was taught before Buddha, and by Him by Christ and every teacher of the world, and every creed is part of it ; it is love, justice, plenty, and all the happiness which comes from the practice of those and other virtues. It teaches that God is man, and man is God, and that as the same life is that self underneath the surface.

Turn wherever you will, you will find yourself within and not outside of this whole, as you cannot desire anything which is not within you no matter where you seek. Tolerance is the key to freedom, and the latter opens the door to the Illumination of all, and our souls will realise it in its greatness. Oh, for more light, for more understanding ! How much more we should have of the wisdom which is the means of leading us from one plane to the other, showing us that there is not a spot in the Universe which we can omit but that we must know it, as we are part of it.

Oh, for more knowledge of the matter to show us that because it is not the self expressed, it is so changeable, and because of its changeability we become confused as to where we are as long as we depend upon it as though it was the self.

Oh, for more understanding of love, what it means and really is, as we would not lean upon the visible, the tangible, the elusive, but we would live beyond it, and so live in the fullness of love all the time, and all things would become inspired by it until they would reflect the love we had sent out. We can only realise love as we reveal it from within, and it would be clear to us how unreasonable we are to expect "true" love of one another when we live in the senses which change objects all the time, and cannot comprehend anything it does not feel nor see. Mankind is doing well under the circumstances, being blind as it is expressing the animal tendencies, living with the Divine within slumbering. Wonder it is that we are safe as to our lives anywhere, but it shows that the race are rising if it is slowly, and in due time we will understand the full meaning of the Universal Gospel—that it means all in their various expressions. Therefore, live not in "Evil," but look for the Divine, and you will find it in all things. Freedom, oh, thou wonderful Gospel !

Having been in personal contact with so many lovely people all over the great America, I love them devotedly, every one with whom I have been in contact, and I cannot feel for one moment that there is any distance between us ; but I am as quickly with them, as my thoughts fly to their hearts, and we shall meet every day in soul and give one another solace and help. We will learn that we owe help to those who most need us, and service is the very means by which we grow wiser and stronger, as that is manifested in every-day life. He who keeps for himself all he has becomes weary of life much sooner than he who exchanges.

My heart beats with joy as I write these lines to have been permitted to make the truth known as extensively as I have both in America and elsewhere, and it is my object to serve as far as I can, not for reward, but because life is such and its laws demands it.

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Lesson.

We begin to realise that we have to understand the process of growth better than we have in the past in order to advance as we desire, and we also realise that we must help ourselves in this wise as the best that teachers can do is to show us the way, but we must work it out for ourselves; and since this is so, the sooner we begin the better it will be for us. We cannot know until we have discovered that all things are within us, hence we should not look outside of ourselves to find what we long for, but set our thoughts upon the Divine within us, and practice until we can hold it there long enough to forget the external and live in the eternal. When we try to realise in the external, we deceive ourselves, and, therefore, the sooner we cease to look from the physical the quicker we will see the truth and live in it.

Life is one life continual, and there is no partition between us and it; there is no past, present, and future, but one life; and let us remove from our minds the idea of the past and the now, but let us learn that all things are continuous, and by our life to-day v. prepare the morrow. The God within us is the Universal soul, the self; it is the cause, it is the effect, and we must learn to live within and in that wise cause the light within to become known to the exterior.

Am I understood? All things we see and hear through the external senses are "MAYA" (Illusion); the self is underneath it, and that is what we must find. In this lesson we will try and deal with the internal—the God, self, love, wisdom, patience, tolerance, and many other great virtues, although they are not active, and in this way we should bring the light out in order to know ourselves. We shall give this lesson to the concentration upon the Higher self within us, and we will soon find life better than we have seen it before.

Let us meet within ourselves—that means all there is in the whole Universe—and hold our thoughts upon God a few minutes every morning until June the 7th, and I hope that all my students throughout America and Canada, as well as in every other country where the Star is red, will meet every morning between 5-7, and if we sincerely seek we shall find. We deal not with the changes of time, but with principles.

To the Temple Students.

Beloved,—Do not forget to meet us each Wednesday, and we will have for lesson the 8th Psalm of David, the Holy word is RECHMIEL, and we will meditate upon it, knowing that all of which it speaks is within us, and therefore we will bring forth much wisdom which we have not known of before. Let all Pilgrims be with us faithfully, as we will not forget that Unity is strength, and let us hold the word within which is God in all His power and glory; and let us forget things around us, and understand that external things are but the shadow of the reality.

Let no one feel that we are parted, as there is no distance to soul, but all are one. Let us all take the same lesson, and meditate upon it, holding ourselves within ourselves, until we realise that we are more than flesh and bones. Let us take both mornings and evenings when it is still around us.

From our Students in America.

Donations to the Fund for our coming work in India on behalf of the Dying and Starving Hindus:—

	Dols.
Sister and Brother Luther.....	10.0
Sister and Brother Leinss	10.0
Sister Rhoades	5.0
Sister Wilson	5.0
Sister Shoening	4.0
Sister Begs	1.50
At our farewell Soul travel meeting to our Students in Seattle	6.50
From Canada—Sister Aubrey at the time of our departure for Australia	5.0

Sister and Brother Pary were also generous.

This money has been laid aside for the purpose for which it was given, and as we are anxious to go to India as soon as we possibly can get enough funds, we ask our friends in America and Canada to save as many nickels and dimes as they can conveniently spare, and send them as an addition to this fund. All money received will be accounted for in the "Star" as they are received. Beloved, think of your suffering Brother in the far Indias, and know that whatever you give to such cause double-fold will be given you in blessing and happiness.

Send all communications and subscriptions to J. S. Warner, Manager, "Star of the East," General Delivery Sydney.

Australia.—In the next issue questions will be answered.

Letter from the Editor of the "Star."

Sydney, Australia, March 8th, 1908.

My beloved Readers and Students,—Much peace be with all of you.

In the previous issue of the "Star," we promised to give accounts of our trip, and all the experiences connected with it until we return to beloved America.

As we wrote you, we left Vancouver, B.C., the 31st of January by the steamer Miowera, and we had a beautiful trip up the sound until after we had left Cape Flattery, when we found that the ocean was going to give us to understand that we were at its mercy. We had a good boat, which was equal to the emergency, but there was not much merriment between the Cape and Honolulu, for all the passengers were ill in the fullest sense of the word. I was well, however, but from the motion of the boat my body became so sore that I could hardly move, as I felt as though I had been beaten with a stick. If the Miowera had been as good inside as she was outside we would have been comfortable people, but as it was all were almost froze until we reached Honolulu, as there was no heating apparatus in the boat, and the rooms were extremely damp and cold. Everybody went to the table (that means those of the men folk who were not too ill to eat) in their overcoats, and there was a constant rubbing of the hands to keep the fingers warm.

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The table fare and attendance was as good as "the house had to give." For some I suppose it was good, but for others it was indeed poor. There was no steward in the second cabin, but his place was substituted by a youth, whose "follies" demanded his time and received the greatest portion of it; hence there were disputes at the outset as to the places at the first and second tables, and as we boarded the steamer at Vancouver we were entitled to the first table, but we gave up our seats to have "peace and harmony," and had to take our chances at the second table. I was the only one who did not eat meat, and I can assure our friends that our diet was very light, as there was mostly meat and canned fish. There were Indian curry and rice every day, and the rice was my fare. As soon as the rest found out that I lived on it, most everybody began to eat of it until there was not enough to feed little me, and sometimes I had to leave the table with a very scant supply, as the waiting on the table was very poor. Each one had to reach around to help themselves, which made "law and order at the table" very wanting. Soon it began to be warmer, and everybody felt more hopeful for improvement. After nine days of mighty rocking, land became visible, and we began to see mighty mountains in the distance, and little by little we saw them clearer, and we knew that we were about to land at the interesting islands of which we have heard so much in past years.

While we were quite far out I beheld through the field-glass the "Stars and Stripes," and as I had convinced myself that it was the flag of great America, I burst out unconsciously in a loud hurrah, clapping my hands, calling out "the Stars and Stripes," and I did not realise what I had done until I found everybody looking at me in disgust; then it dawned on me, what have I done? I am not in America, but in England, and soon after the Union Jack went up at the flagmast, and I remedied it by cheering the English banner heartily. I was disappointed in not seeing any whales sending up their spray towards the sky, not a one. As long as the birds followed us we felt that we were not forsaken, but soon they left us, and nothing but sky and water. There was joy aboard when we anchored in the bay of Honolulu, and everybody had put on summer clothes, ready to visit the city, and as soon as the quarantine inspection was over all went ashore. Oh, how delightful to set feet upon land; it was like a dream, not so much because of the time we had spent at sea, but because of the rough ordeal which most of the people aboard had undergone by the constant rolling and pitching of the ship all the way from Cape Flattery.

What wonderful sights, on those islands; those mountains laden with old lava, showing their terrific power of upheaval at some time in the past, but most of them are quiet now. We went to see everything we had time to visit, taking car-rides, and we were amazed at the wonderful variety of fish, from the sunfish to every species one has heard and read of; and last, but not the least, there came in a fish waggon, while we were in the great market, a man-eating shark, about ten feet long, just killed, which took several men to pull into the market

after ropes had been adjusted. I must not forget to mention (before going further) the unique sight as soon as the ship had anchored in the bay. A dozen or more little native boys dived from a great height into the water, and came swimming as fast as they could to the ship, begging for money, which was thrown into the water, and to see them dive and catch the pieces was very amusing. Their perfect bodies spoke well for their climate and food whatever it might be.

We walked through Chinatown, and we found the Chinese far more Americanised than the Japanese, who were clad in their unchanged native dress, both men and women with wooden sandals, and bareheaded. The Chinese (for the great market in Honolulu seemed to be conducted by Chinese absolutely) were very clever in business. Oh, but the living and dead devilfish, of which great portions were salted and dried. They said, "It is so sweet." My, such taste! But, after all, it is well that all can be suited.

After our visit to the above-mentioned portion of the city, we visited the Palace, and saw the pictures of the last rulers hanging on the walls in the vestibule, and it certainly is a beautiful building, although it does not look very elaborate. We also visited the native church (Congregational), in which the last "Queen" holds a pew over which is the Royal coat-of-arms. We saw the tomb of one of the "great and good rulers" in the early time of the islands as a kingdom." We had dinner at one of the best restaurants in the city, and enjoyed a very good vegetable meal, which was indeed refreshing after the experience we had had on the ship so far. I had a letter of introduction to a lady of note in that city, but by mistake it had been left in the trunk, and I missed the opportunity of being shown around the city during our stay.

Our journey was to continue at 6 p.m. (we landed at 12 a.m.), so after we had seen all we could in the short time we had, we went aboard our ship in time for supper. Perhaps the most interesting of all was the "bead market," which had been located on the wharf, on which there had been placed a dozen or more tables filled with all kinds of native beadwork, and as the boat had the landing right on the wharf the people went up and down visiting with the natives, who proved to be very intelligent, and spoke good English almost as one. The young girls showed the effects of coming in contact with people from other parts of the world, as they are clever and forward almost to boldness among the men. I felt sorry for them. It was a delightful sight to see the native and other women in their white dresses (for it was very warm the day we were at Honolulu, February 8th), with fresh floral wreaths around their necks. It looked to us as though they were specially attired in honor of the visitors.

Knowing that we were to have very warm weather passing the Equatorial line, we supplied ourselves with fresh limes, as the ship did not give its passengers such fruit, also with large sunhats, fans, etc. Our business was done, and we, like the rest, visited the natives, and bought some of their inexpensive beads and listened to their descriptions of the islands, etc., and spent two hours after our repast, as our stay had been prolonged to 8 p.m.

Everybody was decorated with beads in honor of the Islanders, men and women alike, and it was a curious spectacle to see great big men bedecked with all kinds of beading and floral wreaths go among the chatting young girls, who called out now and then, "Best beads on the Islands; finest work; here is the goods."

Finally it was 8 o'clock, and the whistle blew; a short pause, and it blew once more, the pilot came aboard, and we were out for a ten days' monotonous trip to the Fiji Islands and the harbor of Suva.

The latter port was the most interesting of all, a description of which will be given in our next issue.

Yours for Truth,

SISTER AVABAMIA.